

Vol. XXXVII

MARCH, 1942

No. 7

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Masonic Morale

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Vol. 37

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A VOICE In this issue of THE CRAFTSMAN is printed in full an address delivered to the Conference of Grand Masters last month in Washington, D.C., by Most Worshipful Maynard M. Johnson, the text of which should be read, and reread, by every Mason in the land.

No man in the United States, in the opinion of this journal, is better qualified than Melvin Johnson to speak with authority on Craft matters. He has spent a lifetime in its service and is profoundly interested in all that pertains to its welfare. Moreover, his words have the merit of clarity. In these pulsating days of profound change we sorely need guidance: someone to tell us where danger lies and to give sound counsel. Leadership is needed now, as never before, if we are to avoid pitfalls and preserve our beloved Craft from grave hazard.

There are those who will differ from the author, but that unified action is essential is beyond dispute.

The reasoned views of a seasoned and learned leader, occupying high position during the most serious days confronting not only Craft Masonry, but the nation itself, should command respect and the thoughtful consideration of every individual.

Brother Johnson, in a prelude to his address, recognizes the gravity of the present emergency; his views will be endorsed by all to whom the Craft is dear.

BASEMENT A letter received from Rollo, Mo., dated January 24, 1942, is mailed from: "the basement of Masonic Temple", a significant token, for in that basement is being carried on, by Masons, for Masons and others, under the auspices of the Masonic Service Association, welfare work in behalf of the armed forces of the United States.

It prompts the thought that there are many other similar basements throughout the country which might be effectively utilized in a needed work—in a variety of ways that will at once suggest themselves to those interested in the one big job confronting the country today.

Let's not allow the other fellow to beat us to the jump. Let's busy ourselves and see if we cannot in our own communities find facilities through which the fraternity can be of practical service—and put them to work.

SPEECH One product of tremendous growth of late is speech: "free speech", keystone in the arch of the nation's liberty. Our ears are assailed by vocally vociferous commentator and broadcaster, ad in-

finitum, ad nauseum. Prolific pens labor industriously to tell us "all about it"—as if they really knew.

If all the arm chair strategists and journalistic generals were mobilized, a sizable army would result—and what an army that would be! Perhaps, also, the schooling under a hard-boiled top sergeant might be effective in at least disciplining their physical acts if not their minds, and be salutary for all of us. Of a surety critics are not all right in their diagnoses nowadays. No field marshal's batons have thus far appeared in their literary knapsacks.

We are told—after the event—why it needn't have happened. We hear that black is magnificently white with abundant corroborative evidence. What Eleanor did or OPM didn't and a thousand things in between so that the mass mind of the nation today under a microscope would disclose much mental hash and strange ingredients.

As a stimulant to intelligent and coherent thought as well as a sedative to national nerves a single authoritative voice to tell us the truth would do a world of good.

UNITY It is interesting to find in the February *Masonic World* of San Francisco the erudite editor of that journal, Jos. E. Morcombe, 33d, embarked upon the enterprise of mobilizing Masonic forces in unified service in behalf of humanity.

The CRAFTSMAN has for years advocated just such action. Petty jealousies and limited vision have heretofore presented obstacles apparently insuperable to its accomplishment, yet it has long been obvious that if Freemasonry is to pull its weight and justify itself, it must act unifiedly.

The spectacle of 49 jurisdictions, each sovereign, unable to agree to so apparently plain a project is not flattering to the intelligence of the Craft. If it is not possible to agree on a major issue of prime importance nationally, how can it expect ever to consummate the still larger sideratum of world brotherhood?

Brother Morcombe writes with trenchant pen: he recognizes the difficulties in the way, but proposes no specific program. He has caustic words to say on the yearly meetings of Grand Masters which should now be termed "*the gathering of Past Grand Masters with an itch for remaining in the grateful spotlight*" (itals ours) and he belittles the efforts of the Masonic Service Association with which organization he is apparently out of sympathy. Yet it seems to us at this distance that if any nucleus is available from which to grow there exists none better than the latter.

There is of course much spade work to be done, but a prerequisite to success would seem to be the use of such facilities as may now be available upon which to build the superstructure of the future. Changes and variants would inevitably be necessary; and complete unanimity on this important matter would presumably be impossible of attainment; but a start might be made at once if we are not to be found wanting in

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

an hour of grave emergency, when the efforts of every freedom loving citizen are needed without cavil. Every atom of our intelligence and strength and influence is needed to save civilization from devastating forces now threatening it.

Who will lead the exodus out of this maze of Masonic misunderstanding. A superman may not be available, yet it is distinctly unflattering to reflect that somewhere within the ranks of its more than two million men some individuals are not capable of undertaking leadership—and carrying the job forward.

O, CANADA! One of the most moving melodies in music—in feeling and words—is that beautiful hymn, O Canada! which our northern neighbors have almost made their national anthem.

Thrilling are the heroic deeds of Canada's sons throughout the world. No name stands higher than theirs in the roster of the defenders of freedom. Yet with all the effort she has put forth in the present struggle, splendid as it is, there is yet a flaw in her performance, for nearly half of her population, blessed abundantly by nature and the virility of sturdy manhood comprises an element which has been retarded by rampant clerical pragmatism from pulling its full weight in an hour of destiny.

There is a responsibility resting upon the Roman Catholic church in the Province of Quebec and elsewhere throughout the Dominion which has sought to maintain conditions reminiscent of the middle ages, keeping the people in fear and ignorance, blind to the broader concept of a world outside the Church.

In the light of modern knowledge the situation in French Canada is an anachronism—and is bound to be disastrous. French Canadian Catholics and Protestants alike are all equally concerned with grave world issues. Their refusal at the behest of their priests and the hierarchy to cooperate fully, will bring ultimate sorrow and disillusionment.

God said: "Let there be light" . . . but it is difficult for Light to percolate through fog of superstition and fear.

FORMS + The heart of the dyed-in-the-wool bureaucrat must rejoice in the present opportunity he has to pry into the affairs of everybody who has even a remote connection with industry.

A veritable niagara of forms inquiring into this and that pours into the mails to bedevil the business man, already up to his neck in priorities, shortages and what not.

Some, if not most of the information sought is so supererogatory in its incipient inquisitiveness that any one seeking to conscientiously give it is bound to contradict himself a hundred times—or end up in a madhouse. The fiendish devices of government questionnaires in this country, it is safe to say, have not been surpassed even in Nazi Germany, where the point of ultimate official saturation has been reached.

Red tape rampant. Thousands of paid employees on the government payroll and thousands more daily added are engaged in one of the most useless non-productive functions of government, while wonder grows

as to whether there can ever be an end. And the worst of it is that our elected representatives, drafted to some committee to decide the "absolute obstinacy of inanimate matter" or some equally abstruse question, doubtless feel that they are doing a fine job for their constituents.

Perish the thought! All the reams and tons and carloads of paper streaming forth daily from Washington are in the main greater far than any salvage made of waste paper—and about as useful to winning the war.

O, well, it's a democracy we live in, its ways are many and devious. All we can do is seek to understand—and failing understanding, like good soldiers, or sheep, carry on!

SERVICE No reasonable man will deny that the Craft owes an obligation to the men of the fraternity who are now in the nation's service: to help, aid, and assist in all possible ways in their behalf.

As an institution the fraternity is not functioning unitedly in this welfare matter. A variety of plans are being followed, all of them admirable in intent but still lacking in full effectiveness. In fact no completely satisfactory service can be rendered until perfection of organization is possible under unified agreement.

The spectacle of a vast organization comprising two and a half million men in forty-nine sovereign jurisdictions devoted to brotherhood unable to agree upon methods is not flattering to its intelligence, yet that is the precise situation. Why? Personal ambition would seem to be a motivating factor in some instances—much as we hate to say it. Else how otherwise in the face of the imperative need can complete unity be blocked?

The need being apparent, as it is; the means to satisfy it available, as they are, is it not the part of plain common sense to come together on a complete understanding, apportion fairly and equally all the facilities under the most capable direction to be found, and get on with the job.

The men in service, many far removed from home and the beneficent influences of their natural environment, will not ask what particular branch or rite, degree or whatnot stood them in stead in a lonely hour. They will be everlastingly grateful, later, for such friendly and brotherly service as may have been rendered to them—without cavil,—in the true name of Freemasonry.

SONNET The psalmist and poet are not always without honor in their own domain, though all too frequently their efforts are not appreciated by men of lesser vision.

There came to light recently a sonnet which is a gem of purest ray serene. Written by a nineteen-year-old youth serving in the Royal Canadian Air Force, killed in action December 11 last, he will not have lived in vain, for his words will long ring out, strong and true, to inspire men with their exquisite beauty.

It is difficult for those of us who are tied to earth and prosaic pursuits to envision the spiritual heights to which those venturesome souls, whose field is in the heavens, aspire. There, far above mundane things, they are uplifted to exaltation; thoughts surge through

their consciousness which are denied to those of lesser clay.

One can, perhaps, picture this youth, product of a Christian home, soaring in his powerful machine to sublime heights of space into a realm, where, uplifted to ecstasy the muse sought him and he gave expression to his innermost thoughts in words.

Proud must be the parents of such a lad, and grateful we that he has lived:

HIGH FLIGHT

"Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sun-lit silence. Hovering there,
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.
Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle flew;
And, while with silent, lifting mind I've trod,
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God."

DOWN There comes to this desk regularly from the **UNDER** countries "down under" several Masonic journals, ably edited, well printed and well fitted to maintain the dignity of the Craft, and it is refreshing to find that our brethren of Australia and New Zealand are carrying on calmly and courageously in the face of a threat by a foreign power both unscrupulous and cruel.

As Americans we are accustomed to consider the Anzacs, of illustrious name, to be close cousins to ourselves, for they too have conquered, by peaceful means, a continent and brought to it peace and happiness and prosperity. They have made an imperishable imprint by means of high character, enterprise and adherence to high principle. That these can be destroyed is unthinkable and the good wishes of all brethren hereabouts will go out in ample measure to the men of their race so bravely upholding the doctrine of right and justice in the encircling darkness.

SO WHAT? Profligate national waste in this country is appalling. Treated as we are to the spectacle of expenditures voted in astronomical degree the sense of proportion seems to have deserted the nation.

Carelessness constitutes the chief contribution. Willingness, nay even eagerness, to allow others to take responsibility and those others, cognizant of national lassitude, quite indifferent to any conscientious realization of their responsibilities constitute a national disgrace.

So what? This characteristically American idiom sums up an attitude perverse and foolish in the extreme. There are responsibilities, individual and civic, which cannot with impunity be shirked or delegated. Yet we say: So what?

Pearl Harbor? What a horror! Preventable as proved by hindsight. "Lafayette" a proud ship reduced to ruins, a wreck made so by the carelessness of a man, apparently unsupervised, with a blow torch.

So what? Preventable? Of course it was preventable. But how and by whom? And there is a long list of casualties of which these two are but striking instances.

So what? Is the nation to sacrifice its heritage through the indifference of officials? Is the fact of a federal appointment sufficient to absolve individuals from responsibility—and lead us to disaster?

One thing is sure. If the United States is to live up to its name it must as States United learn to govern itself with intelligence, appoint or elect administrators, regardless of politics or political preference, and see to it, positively and absolutely, that every individual does his full duty to his country conscientiously, courageously in all ways, with a view sole to winning, and keeping, the high position its earlier sacrifices and efforts have secured for it. By no other means can it be done. So what?

MORALE Morale may be defined as the spiritual resources of a nation; its morals, and the vision to see beyond and above immediate difficulty.

Much is heard of the word these days, and some superb examples of national spirit have demonstrated the unconquerable quality of men and women in the face of apparent disaster and horrible attempts of brute force to break them down.

What is the status of American *Masonic* morale?

The fraternity is functioning regularly, rationally, and ritually as it has done since the days of the so-called Morgan episode, when many lodges surrendered their charters or were driven under cover by the force of passionate political prejudice. It was a sorry spectacle!

Since that time, much light has been thrown upon many subjects concerned with the Craft and the public, generally speaking, have learned to respect it for the qualities of idealistic excellence which it possesses. The membership has grown vastly since the Morgan "affair," in fact during World War I the growth was somewhat of a mushroom type.

Depression and individual impulse have, during recent years, caused considerable shrinkage in numbers. Today throughout the land approximately two and a half million men are affiliated to the Craft; it is a factor of weight in the councils of the nation. Men in high office from the President down are among those honored by its degrees; the lessons they have learned through their affiliation have doubtless influenced their acts and colored their thoughts.

To deserve well of the community it is essential that a high standard of spiritual excellence should be maintained in all Masonic acts, so that the pattern it presents shall be uniformly uplifting and inspiring. This is possible only when members give proper heed to the instruction they received in lodge, showing by their good works the mark Freemasonry has put upon them. If indifference to fundamentals exists there will be found a lowering of Masonic morale and the fraternity, and country, will suffer in consequence.

To prevent such a situation it is necessary for men within the Craft to review their own relationship to it, to ascertain whether or not they are sufficiently diligent in their search for Light, and whether, by support and encouragement, they are fulfilling their duties as true Craftsmen.

A multitude of ways in which high morale may be cultivated will suggest themselves to intelligent men—only selfishness and other human weaknesses can bar them from the high position of American patriotism, which their forbears occupied in other days.

Leaders today, therefor, should continually emphasize loyalty to the ideals of the fraternity, inspiring by their own example loyalty to the fine principles hitherto characterizing the Craft.

The united force of so important an element of the nation is a powerful stimulant to public morale. Anything less is deplorable, disloyal, unfaithful to principles upon which the Craft is founded.

PERSPECTIVE What is the outlook for Freemasonry? Many men are asking this question of themselves these days, and with reason, for the Craft is confronted with a situation heretofore unparalleled.

Thus far in the fraternity's history there have been comparatively few crises. Schism was closed in early days of the 18th century when "Antients" and "Moderns" reconciled their differences and became the United Grand Lodge of England. The Morgan "episode" here was just that, rather than a fundamental split, for politics underlay the charges made against the Craft. The structure was sound enough. These two outstanding breaches were healed successfully and until recently unifying growth solidified opinion and made the Craft strong.

Fundamentally Freemasonry does not change. Its tenets are essentially organic; whatever abstract opinion may be, it pursues its chosen path toward Light, groping sometimes, but nevertheless pressing forward with new knowledge toward its objectives.

Composed of human beings as it is it contains elements of weakness in the extent or limitation to which men translate opinion or are influenced by contemporary events.

As an uplifting force it has done much. Yet in some countries, conspicuously in Germany and Sweden, class influences had been woven into it, whereas in Britain and this country the fraternity may be said to be truly democratic. Also in countries where the Roman church dominates spiritual life the opposition of clericalism has had a nullifying influence upon the general understanding of its purposes. The effect of any intolerant religious dogma which restricts independent thought and action, compelling complete and absolute acquiescence to its own dictates inevitably is antagonistic to Freemasonry and free thought generally.

We are concerned here in this country chiefly with the practical phases. Is the fraternity functioning as it should—and for the betterment of mankind? Is its knowledge being applied for the good of society? or has its high purpose gravitated into innocuity?

Whatever public reaction may be, and that reaction will depend upon the extent of its usefulness, it can be said without fear of contradiction that Freemasonry has accomplished in the past an incalculable amount of good. The scope of its vast charities are a measure of this—if there were nothing more.

But no matter what satisfaction men may take in the performances of the past it is manifest that to deserve

well it must continue to serve, and at such a time as this, to stretch its efforts increasingly to destroy ignorance and bigotry, to salve the wounds of the afflicted and lift up the heavy hearts of the miserable. This is quite essential if the Craft is to survive and justify itself.

Placidity, complacency, inertia are but different words to express satisfaction. Satisfaction is static to a certain extent. We must go forward. By the example of every individual in the fraternity its work, good or bad, is judged. We cannot do otherwise than push forward and be true to our promises.

Upon the background of a proud past may well be painted a beautiful picture in present day stress. It is for you and you to supply the pigments for that picture.

ESSENTIALS Most of us today are concerned, as ever, with the vital problem of wringing a livelihood out of a world tied up in an economic tangle, wherein the efforts of the fittest bring the greatest rewards. This is the essence of the capitalistic or democratic method and, generally speaking, is a reason for its *comparative* success.

Yet there are inherent weaknesses and inequalities accompanying any system so devised as to make it possible for people to profit who make no specific contribution to productive increase, save through the instrumentality of inherited wealth, or capital, won by others.

A leisure class appears to be inevitable in any land where the fruits of earlier enterprise are permitted to be passed on to others who, human nature being what it is, are willing, or anxious, to enjoy the pleasures of life without labor. There are drones in the hive.

With this system is inevitably tied up the whole economic problem involved in the division of wealth.

Pure socialism presumably would decree that all wealth should be divided equally, but however interesting or intriguing that theory may appear to be, it is obvious that under capitalistic auspices it would only be a matter of time—long or short—before the old status would return; under a new set of tenets and less experienced management perhaps, and the whole question would inevitably have to be settled all over again.

So something more specific is needed to bring about equality of opportunity and possessions, with suitable safeguards to assure fair consideration to those who actually produce and those others whom natural circumstances have handicapped in various ways.

It is a tremendous problem that confronts economists and planners, for without doubt present destructive divisions among nations and races have had their genesis in the conflicting opinions of two schools of thought. How can they be reconciled?

No individual or group of individuals is going to see its privileges taken away without a struggle. Precedents, and the laws based upon them, are woven into the fabric of present social relationships. Until some system can be devised which will eliminate controversy and be universally acceptable, and equitable, there will continue a ceaseless struggle for supremacy by one or the other.

Profit motive has in the past been a stimulating, ener-

gizing impulse which has caused tremendous growth to present wealth. Allied to it are the scientific and technological advances of the past century. Removing the stimulus of reward would stifle ambition and enterprise with resultant mediocrity, and obvious implications.

Perhaps the things to tackle first are the great aggregations of wealth, family or corporate; and surely a beginning has been made on that through the exactions of our government in the form of taxation of many and various kinds, for various and sundry purposes.

Putting complete control of all wealth into the hands of government without restraint or controls will not solve the problem, however. Too much venality has accompanied legislation and legislators in the past to afford confidence in that future. Nor are the examples of State-dominated economy in Germany and Italy particularly alluring.

Yet some far-seeing Moses to lead the nations out of the wilderness in which they now wander is sorely needed. Some one whose acts are motivated by Divine inspiration. Small hope can otherwise be held for relief from present almost intolerable inequalities.

It is the spiritual influence which must guide planners of the future, and in that guidance the aspirations of the Masonic fraternity are closely involved.

HOPE Out of despair frequently has come heroism.

In situations seemingly hopeless the human soul has risen to sublime heights. So, from the apparent depths into which allied strategy or enemy enterprise has brought the forces defending freedom may arise a supreme effort which will lift men's hearts and inspire new confidence.

...

I Go to Lodge

It had been a long time—several years in fact—since last I went to Lodge. True, the regular notice had come to me through the mails month after month. Its familiarity gave me the comforting assurance that I belonged. What did it tell me besides? O, there were occasional candidates to be entered, crafted, raised. Did I know any of them? No-o-o! Yet they might be and probably were first rate fellows whose acquaintance and friendship were worth cultivating. Yet it is a bit difficult to be brother to someone you have never seen. Well, there was the familiar "line" of officers. Faithful fellows, these. They had carefully rehearsed the work—letter perfect; as always concerned chiefly with the accuracy of their parts. In the anteroom five old-time members—yes, just five—count 'em—and one recently-raised member. Elsewhere in the large beautiful hall, after the opening, almost all the seats were empty. The secretary, a meticulous fellow he, read slowly and sonorously the record of the last meeting. You could be sure that every "i" was crossed and every "i" dotted in his minutes. It was a purely routine function, indubitably dull.

Then "the stations"—the "signs", a few words from the Master and—nothing more to do, the entire body—fifteen of us—adjourned.

With mixed feelings I wandered out and drove home,

This, of course, is plain wishful thinking, yet it runs in the minds of many just now. Errors, of omission chiefly, have been made; experience must be bought sometimes at high cost. The human mind is a vastly elastic implement. The defenders of free institutions are intelligent, beyond dispute. If they have not yet caught the full import of the new conditions of war—so utterly different—they will, depend upon it—and when the lesson has been learned the tide will turn. Meantime, the responsibility on the nation's leaders is very grave and they in their realization or lack of this responsibility must stand or fall.

The trouble is, democracies, fundamentally composed as they are of peaceful elements, shrink from the terrific price of attack; and naturally so, for the horrific consequences of all-out war are distressing beyond measure to contemplate. The decent human soul revolts at the thought of it; yet the price must be paid, and will if need be, for freedom is worth it, and, delayed, the cost will be even more ruinously high.

So when full comprehension of our situation percolates into the nation's consciousness, we may expect to see strongest steps taken to seize initiative, to wrest from the hands of despoilers that advantage they have so shrewdly grasped and exploited; then the retributive results will be terrible indeed for the force of an aroused and outraged nation as powerful as this of ours, determined at all costs to maintain its ideals and existence, will brook no resistance, however strong, but will pay the price, in men and money to preserve its most priceless possession—freedom.

wondering what had become of all the first fine enthusiasm of years long gone, when the same lodge room was packed, and the cordial greetings of hundreds of brethren gave thrilling glow to a truly brotherly gathering—the fraternal fellowship which meant so much.

Was the trouble with me? Maybe. I have grown older—new interests, personal and professional, had developed. It had become increasingly easy to stay by the comfortable hearth at home than drive to town. Oldsters had died. New faces appeared. This younger generation was somehow different. Had I tried to pass on the old thrill to them? to inspire with my own warm feelings the high regard I had for the Lodge? No!—the fault was partly mine: without doubt some of the responsibility lay at my door. Yet as I looked back I could not recall that I had failed to respond to any appeal made to me. Had I found any interest shown in me outside of meeting night? No! So I had become a purely passive figure—slowly, almost imperceptibly,

I went to Lodge, yes—but never do I believe can I recapture the old thrill, the same fine interest and fraternity of former days. I may attend a funeral of some old time frater, of course, but too much has transpired, too little is offered now to make me want to go to Lodge again.—A.H.M.

A Monthly Symposium

What Contribution Can Masonry Make to the Moral Defense of the Nation?

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

ALFRED H. MOORHOUSE
BOSTON

WILLIAM C. RAPP
CHICAGO

ALL-OUT FOR DEFENSE

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

FREEMASONRY makes a definite and effective contribution to the moral defense of the nation by virtue of its precepts, practices and principles.

Throughout its ritualistic admonitions, its regulations and its teachings, Freemasonry speaks in no uncertain terms of the duty and responsibility of its members to the civil government under whose protection the individual lives.



The topic under discussion, however, is apparently concerned with the additional material contribution the institution of Freemasonry can offer to the defense of the nation in times of war or great emergency, beyond the inculcation of the duties of citizenship upon its members.

In spite of the age-old aloofness of the fraternity from matters which do not directly concern its private affairs, there is and must be some flexibility when unusual conditions prevail. The interpretation of the attitude of the fraternity, and the action which may logically follow, cannot be circumscribed by ironclad regulations.

When the welfare or the life of the nation is at stake defense becomes a common cause that brooks of no distinctions because of the social alignments of normal times. There is but one task before all, that of unity of purpose and effort, without which victory is endangered. We all face a collective and individual duty to give every ounce of our strength and every part of our resources, in order that the priceless heritages which every liberty loving human being holds dear may not be sacrificed.

Freemasonry will not be found wanting in such a crisis. Its history in the past gives ample assurance of this. Surely Masons have as much at stake as any other group of men or women—perhaps more, for if our American way of life is filched from us or trampled under foot, the light of Masonry will be extinguished as surely as vandalism destroys all that is beautiful and uplifting.

There is much that Freemasonry can do in the fulfillment of its duty in the defense of the nation, and if it fails in this it is false to its principles and precepts. Its first task is to present a unified front, a singleness of purpose that will give to the cause all of its strength, influence and resources. This is no time to quibble

over traditional theories or be restrained by the self-imposed inhibitions of by-gone days which do not violate the fundamental principles of the institution. It is an all-out war that confronts us, with all that the phrase implies.

Freemasonry should and will do everything within its power to uphold the hands of those who are conducting our work of defense, give unstintingly of the necessary funds to carry on, adopt every possible means of strengthening the morale of those who are at the front by ministering to their comfort and well being. Nothing less will be sufficient. Only a united front can accomplish this, and we have a ready made slogan with which to work, "Together, brethren!"

MASONRY AND NATIONAL MORALE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

THE true moral status of this or any nation is predicated upon the spiritual standards to which it has attained or from which it has declined, in the life of its people.



If we accept this thesis as correct we are likely to find that a great growth of material possessions has proved to be a lowering influence—a boomerang as it were, for without doubt such possessions, resulting often in luxurious and sometimes licentious living, actually tend to soften moral fibre to a point where desire assumes a disproportionate part of the perspective and the deprivation of

what are really excess pleasures is considered hardship.

Consider for a moment the early days of this republic. People who came here from Europe first were inspired with the ideal of securing to themselves a spot wherein they could worship God after their own conscience. Their exodus from England, in the case of the Puritans, was prompted by the oppressions and exactions of an economic and social system which sought to exploit them for its own advantage—depriving them of what are now considered inalienable rights; the power of the oppressing elements in the old country being in the hands of men blinded by power and privilege, determined to maintain what they conceived to be their exclusive rights under it.

Freedom was the first settlers' primary objective.

Qualities of hardihood, and much common sense,

characterized the pioneer settlers, tinged perhaps with idealistic inhibitions which might now be considered somewhat narrow. The struggle to survive and grow was difficult in a primeval wilderness, and afforded little time for relaxation and pleasure. There were no luxuries; hence, the motive of serving God in their own way largely dominated the lives of the first settlers. Little was heard of national morale; it was an accepted fact in a hard life, wholly consoling to the more spiritually-minded, influential to a lesser degree only as developments brought about by the fruits of enterprise produced a surplus of necessities over needs.

Amazing advances have since been made through the ingenuity of their descendants and successors; the understanding of processes and methods of production, combined with overwhelming abundance provided by Providence have stimulated the creation of unbounded wealth so that today people possess means of enjoyment transcending anything heretofore known. Not Croesus with all his wealth could command the marvelous power of the devices which present-day men and women and children by the pressure of a button, the turning of a knob, accept as commonplace.

In the process something has been lost. The spiritual stimulus of early days has somehow departed. Men have tended to take for granted things which ingenuity devised, common luxuries to which they have become accustomed in prodigal degree.

In this hour of the nation's peril people are found to be lacking in spiritual fortitude—morale.

A stimulating feature of American life through all its history has been the Work of Freemasonry. Lessons in its ritual and the indubitable truths of its doctrines have helped immeasurably to lift men to a higher moral level. Masonic history abundantly demonstrates the truth of this.

Upon the foundations of Masonic principle it would be quite possible to build an entire new and ideal world. But the acceptance of such a doctrine is perhaps too much to expect, involving as it does some economic sacrifice and the embracing of hard standards, only acceptable in their practise by men determined to see through to the ultimate goal of universal brotherhood.

In the confusion of present-day world and national thought the fraternity can best contribute to the moral standards of this nation by firm adherence to his own avowed purposes, encouraging by every possible means its own members, and others, to deeds of charity and pure beneficence, breaking down prejudices based upon an all-pervading materialistic philosophy, replacing it with a workable understanding of the ultimate objective—world fraternity.

POSITIVE ACTION IS IMPERATIVE

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

“WHAT Contribution Can Masonry Make to the Moral Defense of the Nation?” This, our topic for present consideration, is certainly pertinent to the time, and its importance can not be over-emphasized. In the limited space allowed for these contributions it is not possible to more than outline the arguments, leaving conclusions to the intelligent reader.

The moral defense of the nation is a task equal to that

involved in making certain that the material defenses against any enemy, within or without. Indeed the two are interdependent. The need for a moral defense must first be made plain, planned and carried forward with settled purpose. The morale of the people must be assured if the soundness of the fighting forces is to be relied upon at the battle front.



To the creation of this impregnable morale every institution of worth must make its utmost contribution. This is the very essence of patriotic effort. Let it be remembered that patriotism is not a frothy and superficial virtue, to be paraded with the accompaniment of a brass band. It is a very solid part of being, going deep and firmly anchored in the souls of men, who are convinced of the righteousness of their country's most fateful decisions. Patriotism to be effective must be based upon reason, and thus rendered immune against all weakening influences.

Masonry's contribution is contingent upon the massed sentiment of the individuals who make up the American fraternity. There will be none to question the loyalty of Masons in the United States; it is a part of their spiritual heritage. But that inherent loyalty requires to be transformed from a quiet inward conviction to a positive outflaming, that will demand practical manifestation instead of being content with the ordinary demonstrations of every-day good citizenship.

There are movements afoot in the Craft looking to such desirable advance. But it is difficult to shift over a peace-time element or organization to fit the more strenuous needs of all-out war. Masonic leaders, sufficient for the duties of administration, are not always competent to consider calmly and clearly such changed and changing duties, nor are their followers stirred sufficiently by the necessities of the situation to give the best and utmost that duty now demands. As for the self-appointed yell-leaders, it is best that they be altogether ignored.

We have read lately about one earnest brother who argues that Masonry, teaching peace and brotherhood, must remain outside the arena of struggle, and devote itself to a consideration of the peace to come. Thus, as he sees the whole matter, we can be prepared to exert a needed influence for a better and more sympathetic world, in which the lion will lie down with the lamb.

This is a very beautiful theory, but the writer is carried away by his own goodness of heart. The first requisite is to assure that the lion has its fangs drawn, or better still that he be disposed of beyond possibility of future ravaging. The first requisite is to win the war, which will require united action, exerted to the uttermost. Then we will be more apt to win the peace, so that justice and righteousness shall thereafter be the arbiter of international relationships.

It is for Masonry, if it will live up to a full measure of duty and opportunity, to mobilize its full power of brain and heart to the strengthening of the moral forces of the nation. This means that for the time we can not waste upon comparative trivialities of word and deed,

Let the fraternal spell-binders, with their hazy notions of Masonic duty, be retired to the background. Then let the call go to the workers, those who can turn thought into action, to take up the imperative tasks.

For only thus can American Masonry make the contribution, implicit in our question, of a worth to be remembered with pride by the Craft, and with appreciation and gratitude by the nation.

How May Freemasonry Ward Off Approaching Danger?

By M.W. MELVIN M. JOHNSON, Senior Past Grand Master of Masons in Massachusetts

BRETHREN OF THE CONFERENCE OF GRAND MASTERS:

I ask for a word of prelude as a matter of personal privilege.

I have never given to any address so much serious thought as to this one. I have never before consulted about an address so many sound-headed brethren in my whole career in Freemasonry—50 years a member, 49 an officer, 45 a member of Grand Lodge and serving it in some official capacity for 43.

The first draft of this address was prepared in early January. Shortly thereafter, it was submitted to a number of those whose opinions I greatly value. The printed draft, a month later, was submitted to others. Copies of that will be distributed to you, although I am making a few minor changes in reading it. I have requested advice and criticism from sixty-nine brethren in all, a substantial proportion of whom have attended former Conferences or are here today. They live in widely separated parts of this country so that their viewpoints are different. Some of them have been good enough to indicate their disagreement with my views on certain specific matters and their reasons. Three, and only three, have expressed the hope that I would not include those matters which are the most vital. No one of the three, however, has said in his answer to me that in his opinion my facts or conclusions are wrong.

I should be much happier if I could take the advice of this small minority; but I have the firm conviction that since my facts are indisputable and my argument seems, at least to myself, unanswerable, it is my duty to speak of these things notwithstanding the certainty that what I say will hurt the feelings of some who have done and are doing wonderful things in and for Freemasonry. I know that I face abuse and perhaps loss of friendships if I do that duty. It will be a severe penalty, and I can gain nothing personally by frankness. In all ages, those who have spoken unpleasant truths have had for their reward revilement and persecution. One of the lessons taught me by the Master of masters, however, is that in my humble way I must be willing to suffer personally for the good of a cause that is greater than any individual. So it is that with both intensive seriousness and a heartache that I speak.

The subject assigned me is: “Do Naziism, Fascism, and Communism present a danger that American Freemasonry should meet? If so, how?”

The answer to the first part of the question has already been given and is so indisputable as not to need discussion. The philosophy of totalitarianism is a menace to democracy and religion as well as to Freemasonry. American Freemasonry must not disregard this danger. How to meet it, is a matter for serious consideration. In my judgment, the only ways now to meet it are to support our government one hundred per cent in this war and to strengthen Freemasonry itself.

Freemasonry cannot be strengthened by changing its fundamental principles. Just as in the material world, man cannot change the laws which God decreed when He created the world but can only adapt human ways to conform to them, so in the activities of human life, such as religion, philosophy and even economics, there are fundamental principles equally God-given, equally unchangeable, the violation of which results equally in disaster. If my philosophy is sound, God created not only the laws of physics, chemistry and biology but also the laws of the mind and of the spirit, of morality and of ethics. Puny man cannot stand in the way of a speeding mechanized juggernaut and stop its momentum; if he tries it, he will be crushed. No more can puny man defy honor, virtue, love of God, love of fellowmen, or other of the laws of God by which human conduct must be regulated, without disaster, slow or swift but sure.

Freemasonry has but one dogma, monotheism; and it does not attempt a definition of the Supreme Being. It cannot do so because that which is finite cannot measure, define, or even comprehend that which is infinite, although it may dimly envision some of its attributes. Based upon the worship of God, we teach the love of our fellowmen, both being unchangeable essentials of civilization. The two Great Commandments always have been and ever will be as immutable as that two and two are four or that the human body must ultimately die. They are basic principles of this fraternity of ours. Inasmuch as the further tenets which we teach in the development of our moral philosophy logically flow from these principles, we have nothing in the teachings of Freemasonry which calls for a change.

Freemasonry cannot meet the danger presented in our subject by attacks upon others. Every school of business administration teaches and every competent business executive knows that in the whole history of the world, no business ever succeeded which spent its energy in abusing its competitors. Instead, it must

gain and hold customers by demonstrating to them that it has something so worth while that they want it. Likewise, if Freemasonry devotes its labor and strength to hurling anathemas against competitive philosophies—whether of government, religion or other human activities—it will land, with other waste products, upon the public dump. It will survive and gain stature only if it can sell its philosophy to men.

The effect of propaganda of abuse is evanescent. Temporarily it engenders hatred toward the enemy but not loyalty or patriotism toward one's own cause. Its effect wanes and disappears as time—only a moment in the aeons of God's plan—unrolls its lengthening scroll. Freemasonry, to succeed, must be constructive, not destructive.

There are three fields, and only three, where I can see the possibility of beneficial changes in Freemasonry:

First: In its ritual;

Second: In its mechanical structure and organization;

Third: In the practical application of its principles to the field of human endeavor.

First: Should it make any change in its ritual? (I am speaking solely of the ritual of Symbolic Freemasonry).

More than two centuries have found no weaknesses in the essentials of the ritual. Wisely, we are conservative about tampering with it in spite of the great divergencies in our different jurisdictions. In this field, I have but one suggestion: Our Mother Grand Lodge, that of England, and two Grand Lodges in this country explain in the ritual itself that Freemasonry's continued use of the imprecations in its obligations is purely figurative and that the only penalties which Freemasonry imposes are expulsion, suspension and reprimand. It is our duty to make it clear to the candidate that no obligations which he takes in our fraternity violate any duty which he owes to God, his country, his neighbor or himself. It would remove a ground of legitimate criticism if all rituals would clarify this situation which shocks many. If we mean what we say, we require an oath which violates all of these obligations. How can we insist upon our sincerity in the use of the language of our ritual when in its most solemn moments we include things which Freemasonry does not mean, which its officers and members do not mean, which the candidates do not mean, and which everybody concerned recognizes as merely a traditional repetition of ancient common law provisions now, fortunately, obsolete?

Why continue to furnish our enemies with material with which to fashion ordnance to be used against us? It was used with great effectiveness a little more than a century ago.

Second: Freemasonry's mechanical structure and organization.

Here there are obvious weaknesses.

The two principal defects are disunity and the selection of titular leaders by ladder promotion, even then giving the leaders no real opportunity to function.

In the United States, there are forty-nine Grand Lodges, each supreme. There is no man or body of men entitled to speak for the Grand Lodges of the United States and, therefore, for the membership of these

Grand Lodges. Aesop's fable is as true today as it ever has been of the dying father who showed his quarreling children a bundle of fagots, each one of which alone could easily be broken but when bound together the strength of all his sons could not break the bundle. Little respect is given to an institution so disunited as Freemasonry in America. In August, 1918, the official representative of the Secretary of War said to Most Worshipful Townsend Scudder, then representing the Grand Lodge of New York: "It is your lack of coordination as a Fraternity which has hampered the Government in its effort to deal with you." This lack of coordination was never more evident than at the present moment. After the last war, Freemasonry set up an Association to be an arm or agency to be used by the forty-nine Grand Lodges of the United States that they might function together, might unite their influence and their efforts whenever there was occasion for unity of action. This organization, the Masonic Service Association, neither is nor does it seek to be dominant in Masonic affairs. Its only members are Grand Lodges.

If there are Grand Lodges which disapprove either the procedure or personnel of the Association, why not get within it and there constructively seek corrective changes instead of staying outside and wounding it with destructive criticism? The Association is only what its Grand Lodge members make it or allow it to be; they have absolute control.

Is this not the only hope of unity? Most Worshipful Joseph Earle Perry's suggestion of a senate two years ago fell upon ears which would not hear. The only other possibility, a General Grand Lodge, is a spectre of such horrific mien that even to glance at it is generally regarded to be as fatal as to look at Medusa's head.

What recognition Freemasonry would get in America if the forty-nine Grand Lodges—having within their jurisdictions 3,000,000 of citizens who are Freemasons—spoke through the Masonic Service Association with a common voice! In these days of stress and trial, when many Masons and their sons are longing for some human contact of brotherhood with their fellows, but instead, are dumped into great cantonments amid total strangers, what a wonderful thing it would be if a united Freemasonry would provide not doughnuts or cigarettes, or even checkerboards and magazines, but the hands and voice of friendship and service, the manifestation of brotherhood! Only a few weeks ago, a mother living close to the Atlantic Ocean told me about one of her sons in an army camp near the Pacific Ocean who, though anxious to serve his country, was oppressed and depressed by lonesomeness and homesickness because not another man among the thousands in that camp reached out the hand of brotherhood; and yet that boy's father was so prominent in Masonic activities during his life that all of you either knew him personally or knew of him. There is no greater lonesomeness in life than to be insulated in a great crowd—alone, indeed, although touching elbows with thousands happy in their contacts. In the state where his camp is located, the Grand Lodge has undertaken service to brethren there in our armed forces, excluding the Masonic Service Association. An appeal to the Grand Lodge brought the response that their representative

"was refused admittance into the reservation as that is now a closed area and heavily guarded." Had the Masonic Service Association been allowed to function in that state, its representative would have been admitted to enter and establish the contact because the Masonic Service Association has official army recognition.

There are Grand Lodges who are not sharing in this common service, and grand officers who are publicly proclaiming their opposition to the attempt by a majority of the Grand Lodges of the United States to render such Masonic service to our brethren and those allied to them by family ties. No greater shame can come to Freemasonry in these days, when the very existence of our country and its institutions, including Freemasonry, is at stake than results from such disunity. I can understand why some people are unwilling for financial reasons to share in the expenditure although each jurisdiction could do something if it were only a token gift; I can understand why there may be honest differences of opinion about methods; but it is beyond understanding how any voice of destruction can emanate from those prominent in our Craft, seeking to prevent Freemasonry's demonstrating its brotherhood to those wearing the uniform of our country or of our allies. To my mind, this exhibition of disunity is aiding in the sabotage of the strength, power and influence of Freemasonry in the world. Unity is of vastly more importance today in this public demonstration of Freemasonry's brotherly benevolence than the preservation of minority dissent. Our countrymen today have put loyalty ahead of politics. Why may not Freemasonry also unite in displaying a common purpose?

The other great structural weakness to which I venture to allude is that in many jurisdictions one who can get appointed or elected to a minor position in Grand Lodge will, if he lives long enough and keeps free from scandal be Grand Master some day. Why not admit to ourselves, what all of us know, that this results in an undue proportion of incompetent leadership? Its only justification is that more brethren are given honors. Is this, however, more important than maintaining the strength, power and influence of Freemasonry, to which it does not contribute?

Again, in a large proportion of our Grand Lodges the annual Communication adjourns as soon as a new Grand Master is installed, and at the next meeting of that Grand Lodge his successor is elected and installed. Such a procedure utterly prevents any leader, no matter how competent, from initiating and making effective long-term policies of administration, however efficient or wise they may be. It is only in times of great emotional stress that large groups of men can quickly be persuaded to favor substantial changes in policy. Otherwise, iteration and reiteration, experiment and experience must contribute to enlighten and satisfy them of the wisdom of a change. The inventory of what has been accomplished is remarkable in view of the fact that most Grand Masters in this country have no opportunity to propound and discuss policies with all the members and officers of their respective Grand Lodges until the day they go out of office. Wiser practices prevail in certain jurisdictions. Some of our Grand Lodges have semi-annual or quarterly Communications; some

retain their Grand Masters for more than one term; some choose their leaders because of their qualifications for valuable service, because they are Masonic statesmen, not because they have been put into the "line".

Third: The practical application of the principles of Freemasonry to the field of human endeavor.

Here there are many concrete instances which might be discussed. I have time for only two, and they both demonstrate the lack of unity of which I have already spoken.

Freemasonry has put into practice the benevolent teachings of its ritual in several advantageous and successful ways. Homes for aged Freemasons and their dependants are to be found in many jurisdictions. In others, there are hospitals for the sick. In some, there are homes for children. Thirty-five grand jurisdictions support such eleemosynary institutions; the fourteen others give only non-institutional relief. A great organization, composed entirely of Masons, maintains an outstanding benevolence in its children's hospitals. Our fraternity itself functions for the development of character in mature men. There is one gap to which proper attention has not been given and that is the field of youth, too old for children's homes, too young to be members of our Craft, but nevertheless in a formative period when proper influences are more needed than at any other time. If Freemasonry somehow can show its benevolence through its membership in reaching this great mass of the youth of America, it will be doing a mighty thing for them and for our country, as well as inspiring these youths with ideals which might lead them to become Masons when they reach maturity. Here Freemasonry neglects one of the most fertile fields for the building of character and preserving the American habit of life as well as furnishing prospective candidates for our degrees. When, however, there was a concerted effort by means of the Order of De Molay to bring these youths under proper influences, it met and still meets with antagonism, although no one has proposed any better way of spreading the ideals of Freemasonry among the youth of our land during the period when such influences are more necessary and effective than at any other time in their lives. Those of us who are Freemasons and who are not furthering the work of the Order of De Molay are, it seems to me, guilty of neglect of a great opportunity if we do not either join therein or energetically develop some better way to reach and touch the hearts and minds of youth.

Our Mother Grand Lodge, that of England, regarded it not only as advisable but necessary to make a Declaration of the Principles of Freemasonry that they might not be misunderstood by the profane. The same thought motivated some Grand Lodges and leaders of the Craft in this country. Consequently, in one of these Conferences of Grand Masters an attempt was made to draft a statement of the fundamental principles of our Craft in such a way that they could be suggested for consideration to the Grand Lodges of this country in a form which might unanimously be declared to the world. Such a declaration of principles was so carefully thought out that when, after discussion, it was finally drafted by a committee of this Conference no voice of further suggestion, amendment or opposition was heard

here. The Conference had no sooner adjourned, however, than a secret drive against its adoption by Grand Lodges was initiated. One attack was made by the circulation of mimeographed documents urging opposition from which I quote a paragraph:

"You can readily see that the duty devolves upon us to maintain the warmest and friendliest relations with all Masonic Grand Bodies. Therefore, . . . it may be the part of wisdom to be very discreet in active opposition to the proposal . . . hence everyone must act for himself individually, and none should mention the names of any other members . . . and, therefore, these communications are strictly personal and confidential."

How does that method of submarine torpedo attack against proposed Grand Lodge legislation strike you? I refrain intentionally from indicating its source. But it is common knowledge, at least among the best informed, that the hostility of certain officers in Masonic bodies, not now responsible officers of Grand Lodges but nevertheless in a position to control honors which Grand Lodges do not grant, has had a powerful adverse effect. Do you regard it as Masonic for other bodies of our fraternity or their officers to make a secret attack upon any proposed Grand Lodge legislation, the impropriety of which attack is so clearly recognized by its makers that it is accompanied by a request to conceal its source? The next emanation from that same source will probably be directed against these conferences. Individual Grand Lodges can be manipulated better if dealt with singly and without cooperative action or discussion. This is Hitler's successful strategy. If unity among other nations had begun when he first violated the Versailles Treaty, this terrible war would, beyond the shadow of a doubt, have been prevented. Disunity is the vitamin of defeat.

In my judgment, no other Masonic body, directly or through its officers, has any business to intermeddle with the affairs of Grand Lodges except so far and so far only as its officers act individually as members or officers of their respective Grand Lodge jurisdictions. The acme of impropriety is covertly to use the power to grant or withhold extra-mural honor and rank as bait or threat to influence action in Grand Lodge. Speaking for myself, (and this address does not purport to state the opinion of anybody else) I regard it as un-Masonic for any body, not a Grand Lodge, to flout, deny or set at naught what has been a Landmark or at least a Regulation recognized by Symbolic Freemasonry for more than two centuries since Anderson's Constitutions were promulgated in 1723.

A Past Grand Master of Ohio, after relating certain facts, made some pertinent remarks in 1919, from which I quote:

"Thus again is the pernicious doctrine asserted that one or a small number of men who happen to hold Masonic office, may assume the name of Freemasonry and bring upon us the contempt of the Craft throughout the world by a wrongful claim of rank and power."

The principal reason urged against the adoption of the proposed Declaration of Principles was that it declared the

"conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience."

This is merely an elaboration of what was laid down as fundamental in Anderson's Constitutions shortly after the organization of the Mother Grand Lodge of the world. These Constitutions of 1723 declared that we

"are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will."

In my opinion, unless Freemasonry adheres to this Regulation its destruction is certain, and there is no greater existing danger to Freemasonry than to lead or even allow the public to believe that it has departed from its primary purpose of building character in men and has become a protagonist in politics, however good may be its motives.

It is not mingling in politics for Freemasonry to oppose intolerance and bigotry, whether in the field of knowledge, in the field of religion, or in affairs of state. It would be imbecile for Freemasonry not to recognize that "unfortunately there are in this world, and perhaps there always will be, rights that cannot be vindicated, wrongs that cannot be righted, abuses that cannot be extirpated, and tyrannies that cannot be overthrown without the use of the sword." However, it is not for Freemasonry, as an institution, to use that sword. It is for its membership, who are Freemasons but who act in civil life in their individual capacity as honorable and loyal citizens, to do their duty as God, their Country and their fellows shall call them to do.

Neither does Freemasonry's continued reiteration that it does not mingle in politics mean that Freemasonry abandons its advocacy of principle. Freemasonry openly stands for freedom and against tyranny, for the worship of God and against atheism, for the right of each human individual to seek the truth and against intellectual slavery. Sincere men who are not bigots and not bent upon the control and domination of other men's minds and bodies will not differ upon such principles. They may differ as to the policies which should be used in carrying those principles into effect. It is partisanship for or against policies about which sincere men may honestly differ that Freemasonry abjures.

It is true that there is no mathematical, mechanical line which can invariably be drawn between principles and policies. As in almost all human affairs, it is impossible at times to make distinctions with unerring accuracy. Even those who are called upon solemnly to determine matters of life and death beyond a reasonable doubt, sometimes make mistakes. Here and there, officers and bodies of Freemasons may unintentionally err. They must use their common sense and sound judgment, and in any doubtful case should, when acting as

Freemasons, avoid those things which cause cleavage between honorable, tolerant men. As citizens, they should go into the world advocating with all their energy such policies as they believe will transmute principle into policy and policy into practice. As a citizen, each Freemason should choose those policies which satisfy the dictates of his individual conscience and judgment.

The attempt to weaken and destroy this ancient Masonic prohibition against the Fraternity's entering into politics is a cause of present disunity and a seed of destruction.

In the practical application of the principles of Freemasonry in the field of human endeavor, is it not possible for the minority of our membership to allow that the majority who are equally sincere may be right and to join with them when the majority have united in action? Is the dissent so fundamental that the minority

cannot for the duration of the war lay it aside, close our ranks and move forward to give the demonstration of a total impact of Freemasonry in America?

"Those opposed eyes

Which like meteors of a troubled heaven,
All of one nature, of one substance bred,
Did lately meet in th' intestine shock,
Shall now in mutual, well-beseeming ranks
March all one way."

Thus only can our beloved institution function in unity toward successful attainment of its mission. Thus only can it stick to that mission, which is to build character in men and inspire them, joining in the worship of a common God, to teach mankind that its only hope for the preservation and advance of civilization is to rebuild our crushed and bleeding world upon that which still remains untried as the basis of a state,—the power of love.

Report of Masonic Service Association

For the period February 1, 1941, to January 31, 1942.

PART ONE. GENERAL ACTIVITIES

To give space to a full report on our Masonic welfare work for the armed forces, we have condensed this part of the report on the usual activities of the association whenever possible.

Many well-beloved brethren have passed from our ranks during the year. Doubtless our chairman will appoint a committee to record their honors and virtues; we offer our sincere sympathy and express our sorrow to all jurisdictions whose ranks have closed on gaps which death has made.

The executive commission met February 19, 1941, immediately following the annual meeting. The executive committee met in New York on March 28, July 15, November 1, and November 16, 1941, to decide questions of policy and procedure in welfare work. The director of welfare attended a conference with the chairman and Grand Lodge officials in Hartford, Conn., December 27. At all times we have been in close touch with the executive secretary by letter, wire, and telephone.

The Most Worshipful Grand Lodge of Georgia enthusiastically became a member of the association at its annual communication in October, 1941. This commission heartily welcomes our new member.

It is again noted that the association consists of a majority of the grand lodges of the United States.

Copies of the financial statement showing assets, receipts, disbursements, deposits, amounts on hand as of January 31, 1942, and the annual audit are available to delegates.

All expenditures are supported by vouchers.

A brother certified public accountant has attested the correctness of the bank books, vouchers, cancelled checks, bank statements and books of the association, and has signed the statement of itemized expenses and classifications of expenditures. *The association has no liabilities except current office bills.*

The budgeted \$500.00 per year authorized by this commission in 1939 for a history of this association to be published for the twenty-fifth anniversary in 1944 has been transferred from the regular reserve fund to a special history fund, as a matter of convenience. The operating reserve has been satisfactorily increased during the year.

From the inception of our welfare work for the armed forces, this commission decided on a complete separation of operating funds and operating reserve, from welfare funds and welfare reserve. Therefore welfare finances are considered in the second part of this report, devoted entirely to welfare work.

RELIEF

Singularly free from disasters of nation-wide significance, this year has heard no calls for aid from any Grand Jurisdiction, nor has it appeared necessary to offer to raise funds for any emergency. We record our gratification that although ready to serve in relief at any time, no necessity has called either machinery or funds into action. Welfare work for the armed forces, which might be considered under this heading, is reported in Part two.

DIGESTS, MANUAL, PLAY

Important among the association's activities is the making available of Masonic information gathered by no other organization. If we are to believe the many kindly comments which reach us the Digests of this organization have done more to provide American Freemasonry with a perspective upon its ramifications, differences, agreements, practices and pronouncements than any other agency has accomplished.

We summarize these contributions of this year:

Honorary and Life Memberships. The laws and practices of the forty-nine grand lodges of the United States regarding this vexing matter. This Digest includes pertinent comments on life memberships by noted Masonic

authorities. It was undertaken because so many grand masters wanted more light on the subject before presenting recommendations to their grand lodges. It is complete, authoritative and has been well received.

Comparison Statistics. Figures make dull reading, and those of the fraternity have for several years made distressing reading. But one set of figures cannot show a trend, only a condition. By comparing one year with another, many interesting facts are disclosed. This Digest presents the figures for the past three years under the headings raised, affiliated, reinstated, and died, dismissed and dropped, N.P.D. In parallel columns these figures disclose improvement or retrogression of all jurisdictions in these vital statistics. A yearly publication, its value increases with each issue, since the more years are set forth in figures, the greater the background for comparison.

Mexican, Central and South American Grand Lodges. A Digest containing the answers of Spanish speaking grand lodges to questions, providing first hand information for grand lodges which have difficulty in getting sufficient light on matters of recognition. The questions and accompanying letters were translated into Spanish, as were the replies, by the official translator of the Bureau of American Republics. M.W. Brother J. Edward Allen, P.G.M., North Carolina, assisted in the preparation of the documents sent from this office. His long experience as Fraternal Correspondent and his knowledge of Masonic conditions in the countries south of the United States were invaluable. The Digest is authoritative only in that it sets forth what these grand lodges say of themselves. The "good neighbor" policy of the Administration causes many grand lodges to desire to extend recognition where Masonically proper; for these, it is believed this document is especially timely.

Great American Masons. Many compilations have been made on the theory that "greatness" lay in civil or professional fame. This document was compiled in the belief that Freemasons would be interested in Craftsmen who had great influence upon their own grand lodges, whether or not famous in other lines of endeavor. Bringing between covers information never before so assembled, this Digest has brought a flood of commendation.

"From Whence Came We?" This Commission believes that no Digest as yet issued by the association has greater teaching value than this intriguing study. In the series of maps Brother George B. Clark of Denver, author of this work, presents American Masonic forebears and descendants at a glance. The Masonic world owes him a great debt; we believe that this organization justifies its existence by making available such research work as this. It was a difficult publication to arrange and see through the press, but the result has more than justified the labor.

Military Masonic Clubs is a manual on the formation and operation of such organizations, prepared particularly for the work undertaken in behalf of the Masonic welfare work by the National League of Masonic Clubs. The demand for it was so great that it had to be twice reprinted.

Play. "To Entertain Strangers" is the eighth drama given by this organization to the Masonic world. As all know, these vehicles for entertainment and Masonic instruction are a gift to the Craft. The author receives no royalty, this association no production fee; scripts are sold at cost (or less) of mimeographing and handling. We reiterate our pride in these accomplishments of eight years. The wide popularity of these dramas, their nation-wide use, the continual demand for more and more, are sufficient testimony that they fill a long felt want of costless entertainment which packs a lodge room and gives "good and wholesome instruction." This newest play belongs among the highly dramatic, rather than the pathetic and moving group; it has been enthusiastically received.

All Digests, programs, plays, etc., are distributed to grand masters, deputy grand masters, grand secretaries, and a list of Masonic leaders. This material is also sent (in Member Grand Jurisdictions) to such District Deputy Grand Masters, leaders of Masonic groups, grand lodge officers, etc., as the grand master may designate. Member grand jurisdictions, of course, have the right to use, reprint, issue to their lodges, any and all material put out by the Association.

Many brethren want copies for their own use. The association sells such copies at cost: sixty cents for a single copy, fifty cents for several copies, plus postage. In this way the information reaches many who might not otherwise have it without an additional charge on the association's funds, heavier than they would bear. More than six thousand Digests, plays, programs, etc., are in stock.

Our materials are largely used by non-member grand jurisdictions. No distinction is made between member and non-member grand jurisdictions when a question of service is involved; we have given relief to the one as readily as to the other, and our plays, programs, Digests, etc., are as freely at the disposal of the Craft in non-member grand jurisdictions as in those which make them possible. This commission expresses its continued pride in this fact.

This association attempts to gather from all grand jurisdictions such programs, letters, documents, reports, papers, etc., as all may issue, in quantities of fifty, and, monthly, to distribute these to all grand secretaries with the request that each in turn give them to such officers and committee chairmen as they may interest.

Sixty-five valuable contributions came from twenty-three grand lodges.

SHORT TALK BULLETINS

Manuscripts of twelve Short Talk Bulletins, all approved by the chairman, were promptly published. More than seven thousand copies have been mailed each month to all lodges in member grand jurisdictions, all grand masters, deputy grand masters, grand secretaries, the Masonic press, and a long list of friends and subscribers. The titles are as follows:

"Illustrated by Symbols", Anthony Sayer, *Gentleman*. The Third Great Light, Lodge Finances, Treasures of Inheritance, Small Songs, Relics, "Knock and It Shall be Opened", "Well Informed Brethren", The Secret, The Flag in Lodge, Masonry's Monument.

Demand was so great that extra editions had to be printed of some of these to satisfy those who wished to send copies to all members of a lodge.

Especial attention is called to the timeliness of *The Flag in Lodge* and *Masonry's Monument*. *The Flag in Lodge* sets forth ways and means by which the Flag can be Masonically honored in lodge; *Masonry's Monument* brings up to date our offering of information on the Masonic Memorial to George Washington and, we hope, will help our sister organization, the George Washington Masonic National Memorial Association, toward the completion of its great objective.

Back numbers are in continual demand, and many appreciative letters from Masters and others are received as to the use and value of these efforts at supplying "more light." It is a matter of great pride to this commission that the nineteen volumes of these papers, 228 brief essays, each on a different Masonic subject, constitute a speakers' library without a peer.

The largest contributor to the Masonic press, these Short Talk Bulletins, or other material sent out by the association, have been reprinted, among others, in the following Masonic journals: American Tyler-Keystone, Arizona Masonic News, Cable Tow (Manila, P.I.), Compass, Demolay Bulletin, Grand Lodge Bulletin (2), Masonic Analyst, Masonic Beacon, Masonic Bulletin (2), MASONIC CRAFTSMAN (Boston, Mass.), Masonic Chronicler, Masonic Digest (2), Masonic Herald, Masonic Home Journal, Masonic Messenger, Masonic Monthly, Masonic News, Masonic Outlook, Masonic Quarterly, Masonic Review, Masonic Tidings, Masonic Tribune, Masonic World, New Mexico Freemason, Ohio Mason, Oklahoma Consistory, Texas Grand Lodge Magazine, Victorian Craftsman (Melbourne, Australia).

Beginning with January, 1942, a supplement to the Short Talk Bulletin has been published, by the cooperation of the Post Office Department, and by use of the second class mailing privilege, giving news of welfare work for the armed forces. The expense involved is but a small amount beyond that of printing the supplement; the same envelopes, addressing and mailing suffice for both.

The association's card index of lodges has been brought up to date for the year, a labor involving considerable correspondence, as new lodges and lodges U.D. must be added and demised lodges and lodges consolidated must be removed.

The large Index of Codes has been completed during the year; like a pistol or a parachute this tool is not often needed, but when necessary nothing can take its place. It brings together under many headings the various laws and decisions of all American grand jurisdictions on the subject indexed.

Material from grand lodges broadcast to all is also kept on file. This, with literally hundreds of programs, lodge histories, Masonic documents, digests, plays, stock of Short Talk Bulletins, maps, charts and other records, is immediately available and often used by many who find in this storage reservoir of Masonic material a lake in which Masonic fishing for ideas is unusually productive.

The usual variety and number of special services were

rendered during the year: answering many questions on Masonic law, history, names, dates, places; helping lodges secure speakers, books, establish a library; providing Masonic entertainment; suggesting and supplying educational programs and literature; reading and editing papers which members of lodges desired to be sure were correct; suggesting Masonic lawyers, doctors, dentists, etc., on request; helping steer troubled brethren through the mazes of government looking to the securing of a visa, etc.

Among special services may be mentioned sending to grand secretaries the necessary government documents to permit a grand lodge to secure medicinal liquor at no cost for its Home, Hospital or other institutions. The Government disposes of spirits confiscated because of law infraction to charitable institutions without cost. Sending the necessary forms and rules has saved money for those who did not know this.

This association has gladly cooperated with the Office of Government Reports and the U.S. Treasury in their efforts to sell defense bonds and stamps; we have provided names and addresses, been consulted by officials seeking advice, and are on record as cooperative in any movement to sell these securities in which we may be of help.

A campaign of misrepresentation has been carried on for some time against a grand lodge. Letters, apparently by the hundreds, are mailed claiming fraud where no fraud exists. This association sent an exhaustive report, showing that these letters of complaint have no basis in fact, to all grand lodges.

A small but apparently appreciated service is offered brethren coming to Washington on short notice. The national emergency has brought nearly two hundred thousand more people to the metropolitan area of Washington within a short time. Multiplied thousands come to the capital to see government officials. The result is a shortage of hotel accommodations. Through local connections we are able to secure accommodations for those who might otherwise be homeless for a night. Well in advance of the several meetings of Masonic week the association advised grand masters and grand secretaries of this condition and reserved, as far back as last October, for a large number of brethren now in attendance, the rooms they now occupy.

The daily routine results in a large correspondence. It is a matter of pride to this commission that all letters are answered or acknowledged the day they are received, and that all our services are prompt.

Delegates who attended the twenty-second annual meeting will recall that General George C. Marshall, Chief of Staff, left his busy desk to address us on welfare, and express his hope that the Masonic fraternity would engage in that work.

It will be recalled that he expressed interest in the Fraternity and said that his father had been a Mason but that no one had ever asked him to join!

It is a great satisfaction to this commission to record that his appearance before our annual meeting set certain events in train the result being that we now can strike hands with Brother George Catlett Marshall. The Hon. Jesse H. Jones, Secretary of Commerce, and he

were made Masons at Sight by the Grand Master of the Grand Lodge of the District of Columbia, M.W. Ara M. Daniels, in an Occasional Lodge convened for the purpose, December 16, 1941.

It is also a source of satisfaction to record that the executive secretary R.W. Bro. Carl H. Claudy, acted as senior warden of that Occasional Lodge and assisted in conferring the three degrees, and that the director of welfare, Major and Brother Charles S. Coulter, conducted his friend and fellow soldier George Marshall throughout the ceremonies.

This commission notes with pleasure that the executive secretary has carried out our wishes in regard to visits to grand lodges. Fifteen have been visited, largely in the interests of the welfare program: truly an accomplishment when labors which must grow more strenuous as the activities of the association increase are considered. Such visits, and his popular and inspiring addresses, provide contacts of great benefit both to the grand lodges visited and to the association. We especially commend these activities and regret that it is not, humanly speaking, possible for him to visit all grand jurisdictions which desire his presence, every year.

Your executive commission notes with pleasure that the regular work of the association has not suffered during the year, although the welfare work has made great demands upon the office force and upon the executive secretary. We are convinced that the regular work should *not* suffer, but should be carried on side by side

with the welfare work. This the general offices and staff have accomplished by harder work and longer hours, to our great satisfaction. To afford time for a comprehensive report on Masonic welfare work, we have kept this section as short as possible. We cannot, however, omit our commendation for the executive secretary, his ceaseless and self-sending devotion to the fraternity and to this association. For his work we have only praise and offer him our sincere thanks.

Two sets of recommendations are made; those which follow, concerning the usual program of the association, and those to be found on another page concerning the welfare work.

We recommend:

1. That no change be made in our present reduced annual dues.
2. That the Short Talk Bulletins, and the supplement thereto, be commended and continued.
3. That services to the Craft, especially in Digests, programs, the "clearing house" activities, etc., be continued, with an expenditure to be determined by the executive commission.
4. That the association as a whole endorse the acts of this commission and its executive secretary.
5. That this part of this report be received and its recommendations adopted.
6. That copies of the whole report be sent to all grand jurisdictions and to the Masonic press.

End of Part I

Part II next month



MARCH ANNIVERSARIES

Henry L. Palmer, 33d, grand commander of the Supreme Council, 33d, Northern Masonic Jurisdiction (1879-1909), grand master of the Grand Lodge of Wisconsin for four terms, and 7th grand master of the Grand Encampment, K.T., U.S.A. (1865-68), was made a Mason in Evening Star Lodge No. 75, West Troy, N.Y., March 10, 1841.

John C. Breckinridge, 33d, 14th U.S. Vice President and member of Congress from Kentucky, became active member in Kentucky of the Supreme Council, 33d, southern jurisdiction, March 28, 1860.

Rev. Thomas Starr King, Grand Orator of the Grand Lodge of California (1862-64), "whose matchless oratory saved California to the Union," died at San Francisco, March 4, 1864. His statue was unveiled in Statuary Hall of the U.S. Capitol, March 1, 1931.

Frank White, officer in the Spanish-American and World Wars, Governor of

North Dakota (1901-05, and U.S. Treasurer (1921-28), became a Mason in Valley City (N.D.) Lodge No. 7, March 29, 1889, and was knighted in St. Elmo Commandery No. 5, March 13, 1890, being Grand Commander of Knights Templar in North Dakota (1916-17). His death occurred at Washington, D.C., March 22, 1940.

Fred B. Balzar, 32d, died at Carson City, Nev., March 21, 1934, while serving his second term as Governor of that state.

Abraham U. Thomas, 33d, active member in Oklahoma and grand standard bearer of the Supreme Council, 33d, southern jurisdiction, died at McAlester, Okla., March 30, 1936.

Col. Thomas G. Fitch, 33d, active member in Kansas and grand chancellor of the Supreme Council, 33d, southern jurisdiction; grand master of the grand lodge (1904), and grand commander of Knights Templar of that state, died at Wichita, Kans., March 12, 1938.

Charles H. Spilman, 33d, grand secretary general of the Northern Supreme Council, 33d, (1926-40), and grand orator of the Grand Lodge of Illinois (1913), died at Newton Centre, Mass., March 7, 1940.

Thomas G. Winning, grand secretary of the Grand Lodge of Scotland (1926-41), died in Edinburgh, Scotland, March 26, 1941.

LIVING BRETHREN

Charles O. Andrews, U.S. Senator from Florida and a member of Orlando (Fla.) Lodge No. 69, was born at Ponce de Leon, Fla., March 7, 1877.

William B. Massey, 33d, active member in Missouri of the Supreme Council, 33d, southern jurisdiction, was born at Kearney, Mo., March 16, 1881.

Edgar C. Powers, D.D., 33d, deputy in Maryland and grand chaplain of the Supreme Council, 33d, southern jurisdiction, was born at Glenwood, Md., March 18, 1883.

Walter D. Cline, past imperial potentate of the Mystic Shrine and a member of the American and Scottish Rites in Texas, was born at Baton Rouge, La., March 26, 1883.

John H. Anderson, 33d, past grand master of the Grand Lodge of North Carolina (1927-28), and present grand secretary; general grand high priest of Royal Arch Masons, U.S.A., and past grand commander of Knights Templar in North Carolina (1920), was made a Master Mason in Manual Lodge No. 636, Brooklyn, N.Y., March 15, 1898, affiliating with Phoenix Lodge No. 8, Fayetteville, N.C.

John Thomas, U.S. Senator from Idaho, received the 32d degree of the Scottish Rite at Topeka, Kans., March 28, 1902, affiliating with the bodies at Boise, Idaho, in 1931.

William S. McCrea, 33d, active member in Washington and grand almoner of the Supreme Council, 33d, southern jurisdiction, was exalted in Spokane (Wash.) Chapter No. 2, R.A.M., March 9, 1906.

Claud F. Young, M.D., 33d, active member in Kansas and grand standard bearer of the Supreme Council, 33d, southern jurisdiction, received the 32d degree of the Scottish Rite at Galveston, Texas, March 9, 1911, affiliating with the bodies at Fort Scott, Kans., in 1916.

Walter F. George, U.S. Senator from Georgia and a member of the American Rite, received the 32d degree of the Scottish Rite at Macon, Ga., March 23, 1928.

Samuel H. Baynard, Jr., 33d, former deputy for Delaware of the Supreme Council, 33d, Northern Masonic Jurisdiction, became grand secretary general of that Supreme Council, March 11, 1940.

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MAUNDY THURSDAY

Many have asked what is Maundy Thursday?—one of the big days of the Scottish Rite bodies. It seems that the Rt. Rev. W. Bertram Stevens, Bishop of Los Angeles Episcopal Diocese, has one of the best answers to this query. Quoting him, "The Maundy Thursday lesson is one of service. 'Who should be the greatest in the Kingdom?' asked the disciples at Jesus' last supper. 'The greatest,' said Jesus, 'is he who has learned to serve.' That is a lesson that we learn with great difficulty. We confuse position, money and prestige with greatness. The truly great man is one who puts himself and his talents at the disposal of others. 'He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.' The name Maundy comes from the Latin,—mandatum—command, and refers to Jesus' command that we love one another. If this command were obeyed today, it would help solve the problems that face the world."

UNREALISTIC "NEUTRALITY"

Eire's position in the World War II, long a puzzle to those favoring the Allied cause, has become even more unreal with the entrance of the United States into the struggle. For if Britain is invaded or the German counter blockade is successful, Eire will undoubtedly forfeit its independence and become but another German slave state.

The failure of Eire to allow British or the United States to maintain troops in its territory or to operate warships and planes from the three bases that played such an important role in Allied success during World War I has proved a handicap beyond calculation. Operating from these bases, Allied warships and planes would be in a position to strike at German submarines and bombers before they could reach the shipping lanes.

Further, Great Britain has been forced to keep a fully equipped, highly trained motorized division on the border between Eire and North Ireland so that it could go into immediate action should Germany attempt an invasion of Ireland. Had it been able to station infantry and

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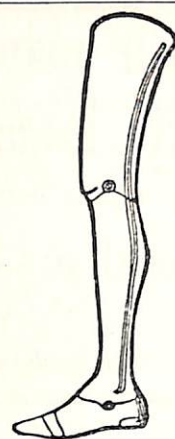
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naval units in Eire, this division could have been released for the Libyan campaign, which now threatens to bog down because of insufficient motorized equipment and troops.

De Valera, to maintain this "neutrality," has been forced to resort to severe censorship. It is so obviously to Eire's advantage to enter the war with the Allies that De Valera has found it neces-

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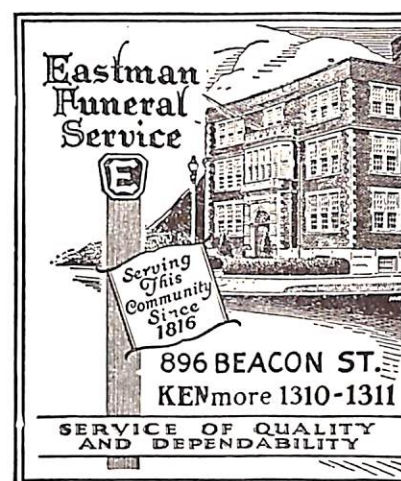
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sary to curb the press. Free public discussion of the situation is not allowed in Southern Ireland.

William Shirer, who spent the first part of the war in Berlin and is well acquainted with German methods, reports that high ranking Germans cannot understand why Great Britain has not taken these Irish bases. Nazis understand, probably better than anyone else, how vital they are to the British position. German diplomatic maneuvers to prevent Eire from allowing Britain to use these bases have been obvious to everyone but, apparently, De Valera.

It does not seem possible that influential elements in Eire are secretly conspiring with the Axis, blinded to their own good by traditional hatred of England. Yet it cannot be forgotten that certain elements worked with Germany in World War I, and aided Sir Roger Casement in his attempt to land arms and munitions from a German ship and submarine. Recently, the Irish Republican Army, fanatical anti-British group, has been charged with seeking to bring about a Nazi victory.

Basically, Eire has everything to lose and nothing to gain through a German victory. Thinking Irish, both in the United States and Eire, hold no illusions about that. Yet Eire, by its false position, is contributing to Nazi successes. Eire must accept the responsibility for the heavy shipping losses in the Atlantic, which could have been drastically cut through the use of its bases.

It is probable that South Ireland would be subject to German bombing attacks should it cast its lot with the Allies. Admittedly civilians would be killed. But the number who would die in this manner would be small in comparison to the number who would die should Germany attempt an invasion, and if the Nazis were successful, the Irish would lose all they have fought for in their long struggle for independence.

All Sorts

OUCH!

"What's happened, George?" the wife inquired as her husband got out of the car to investigate.

"Puncture," he replied briefly.

"You should have been more careful," she said. "The guide book warned us there was a fork in the road at this point."

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I've been out."
Elsie laughed with true Scottish gusto,
and replied readily.
"Oh, well, there was a silly gentleman
who said 'It's a long distance from Lon-
don,' but I just told him I knew that,
and rang off!"

PRECAUTIONARY MEASURE
"Constable, you'd better lock me up.
I've hit my wife on the head with a
hammer."
"Have you killed her?"
"I don't think so. That's why I want
to be locked up."

A FALLEN STAR
Mussolini: The broadcaster Mario Ap-
pelius says of him that
he is the instinct of the race, the in-
stinct which sees, thinks, acts, and
works . . . the mysterious will of the
race, the hidden spirit of Italy in ac-
tion . . . I believe in the Duce as the
Apostles believed in Christ, with the
same faith which does not pause to
reason overmuch but follows. Mil-
lions of Italians have this same belief
in the Duce . . . No one knows Musso-
lini's thoughts. He lives in solitude,
tete-a-tete with the destiny of the
race, the interests of the nation, the

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soul of the people, and the imponder-
ability of history. We do not know
his thoughts . . . We understand with-
out reasoning.
It would be easy to make fun of this, so
far does Mussolini's achievement fall be-
hind the adoring rhetoric. But the ques-
tion is, what response, if any, such an
appeal still brings from Italians. Has
Mussolini any claim to their admiration
now, except the dubious one that he has
hitched their wagon finally to a waning
German star?

DEMOCRACY
When we speak about the spirit of
democracy, we do not refer to existing
democratic constitutions, for none of
them can claim even relative perfection.
We speak of the basic elements of
democracy—of national independence
and of equality of all citizens within a
nation. Anyone who speaks of the crisis
of democracy because the dictatorial
powers have had military successes, is
greatly in error. There is no crisis of
democracy. The crisis today is a much
deeper one: it is the crisis of contem-
porary European civilization and of the
Christian ideals upon which democracy is
based. The victories of the dictatorial
states are attended by a rapid return to
medieval barbarism.

THE MYTH WEAKENS
Some slight modifications are to be
noticed in the forms of Fuhrer-worship
as expounded by the advertising agents
of the Third Reich. Dietrich, the Nazi
press officer, in an article just published
in all the German newspapers, says that
it is "the will-power embodied in the
Fuhrer and relayed to all who fight un-
der him" that should be chiefly celebrated
by the Nazis; "With their eyes on the
Fuhrer the whole German people today
are rising to the highest development of
their powers." They were doing better
than that a year ago. Then it was that
Truthful (and more jubilant) Joe could
announce: "The world admires and re-
spects the Fuhrer. We Germans are per-
mitted to love him." That world has
now less reason than ever to respect the
ex-corporal and amateur generalissimo
who has got himself into such a first-
class mess in Russia. And even in Ger-
many the amount of love available for
the Fuhrer must be appreciably dimin-
ished. The fiction of it is now kept
alive by his advertising agents; and even
their note wavers in comparison with the
adulatory trumpet calls of the past.—
Miscellaneous.

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